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Editor : Nur-ud-Din Muneer

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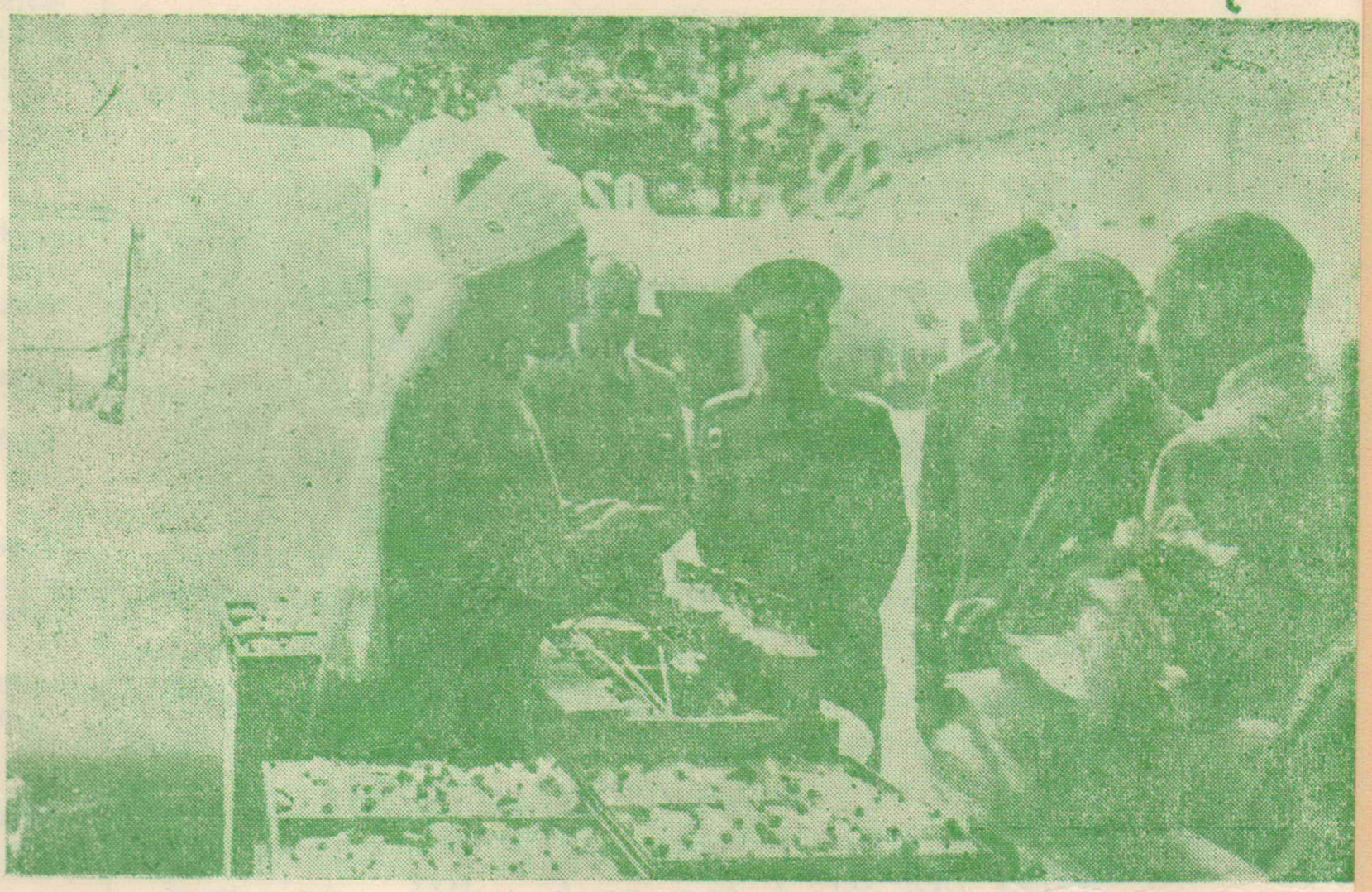
AHMADIYYAT IN SPAIN

سپین میں احمدیت

Ahmadiyya Mission in Spain was opened in 1946. Since then, Ahmadiyya Missionary Choudhry Karam Ilahi Zafar (with turban) has done much to reintroduce Islam among the people. A popular, Spanish Daily, Al-Pais, in one of its recent issues, commenting upon the efforts of the Ahmadiyya Mission has declared that Islam will soon assume great importance in Spain when especially religious freedom becomes the policy of the Government. In the picture, Ch. Karam Ilahi Zafar is chatting with the Ambassador of Belgium in Spain and some other dignitaries who visited his stall, where he also sells perfumes.



سپین میں احمدیہ مشن 1946ء میں جاری کیا گیا تھا ۔ اس وقت سے اب تک احمدی مبلغ چوہدری کرم الٰہی صاحب ظفر (پگڑی پہنے ہوئے) سپین کے باشندوں کو اسلام سے دوبارہ متعارف کرانے میں مصروف ہیں۔ سپین کے ایک مشہور اخبار روزنامہ Al-Pais نے اپنی ایک حالیہ اشاعت میں جماعت احمدیہ کی مساعی کے متعلق ایک مفصل مضمون شائع کیا ہے اور لکھا ہے کہ مذہبی آزادی مل جانے پر ملک میں احمدیت واسلام کی اہمیت بہت بڑھ جائے گی ۔ تصویر میں چوہدری کرم الٰہی صاحب ظفر سپین میں بلجیم کے سفیر اور بعض دیگر احباب سے مصروف گفتگو ہیں جو ان کے سٹال پر تشریف لائے جہاں وہ عطر بھی فروخت کرتے ہیں ۔

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

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Editor
NUR-UD-DIN MUNEER

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

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MALFOOZAT

Who is an Ahmadi?

(The Promised Messiah in Kishti-Nuh)

After saying all this I turn to you again and say Don't imagine that profession of *Bai'at* is enough. Lip profession is nothing. God has His eye on your hearts. And He deals with you accordingly, Heed, therefore, I stand absolved from my obligation to teach, after I have told you that sin is a poison do not touch it. To disobey God is a vice, always avoid it. Pray and pray that you may have strength. Who prays but at the time of praying does not think God has power over all things, is not of my Jama'at. Who shuns not lying and cheating is not of my Jama'at. Who remains involved deep in the affairs of this world and thinks not ever of the Hereafter is not of my Jama'at. Who does not hold his faith above his worldly cares is not of my Jama'at. Who does not give up his evil habits and does not feel penitent about them - about drinking, gambling, staring at women using dishonest or corrupt methods, or transgressing on the rights of others - is not of my Jama'at. Who

does not observe strictly the five daily prayers is not of my Jama at Who is not constant in praying to God and remembering Him always is not of my Jama'at. Who is not ready to give up bad company with its bad influence is not of my Jama'at. Who does not respect his parents, does not obey them in everyday matters, not contradictory to the Quran, who does not observe his duty to serve them and minister to their needs is not of my Jama'at. Who does not treat his wife and relations with kindness and generosity is not of my Jama'at. Who refuses his neighbours help and kind office even in small matters is not of my Jama'at. Who is not ready to forgive one who has wronged him but would continue to harbour ill-will against him, is not of my Jama'at. Every man who behaves dishonestly towards his wife, and every wife who is dishonest towards her husband is not of my Jama'at. Who, in any manner, breaks the compact he entered into, at the time of Bai'at is not of my Jama'at. Who does not really take me for the Promised Messiah and Promised Mahdi is not of my Jama'at. Who is not ready to obey me in all common matters is not of my Jama'at. Who keeps company with opponents of the Jama'at and is ready to say what they say, is not of my Jama'at, Every adulterer, transgressor, drunkard, murderer, burglar, gambler and everyone who indulges in corrupt practices, accepting bribes, stealing other peoples goods, treading others harshly, lying or conspiring, every one who loves their company, every one who is quick to bring false accusations against his brothers and sisters, who does not repent for his evil deeds and does not shun bad companions, is not of my Jama'at. These are poisons, nothing less Eat them if you will, you will not escape their mortal effects.

هوالشافی

لکل داء شفاء

(تلخیص حدیث نبوی)

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Notes & Comments

The Holy Quran

و من اظلم ممن منع مسجدالله ان یذکر
فیها اسمه و سعی فی خرابها اولئك ما
کان لهم ان یدخلوها الا خائفین لهم فی
الدنیا خزی و هم فی الاخرة عذاب عظیم۔

Translation :

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and strives to ruin them ? It was not proper for such men to enter therein except in fear. For them is disgrace in this world ; and theirs shall be a great punishment in the next. (2 : 115)

The verse constitutes a strong indictment of those who carry their religious differences to such extremes that they do not even refrain from perpetrating outrages against the places of worship belonging to other creeds. They hinder people from worshipping God in their sacred places and even go so far as to destroy their temples. Such acts of violence are denounced here in strong terms and a lesson of tolerance and broad-mindedness is inculcated. The Qu'an recognizes for all men the free and unrestricted right to worship God in a place of worship, for a temple or a mosque is a place dedicated to the worship of God, and the person who prevents other men from worshipping Him in it, in fact contributes to its ruin and desolation.

The Hadis

Good Treatment of Neighbours

The Holy Prophet (peace and blessings of God be on him) is reported by Hazrat Ayesha to have said :

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"Gabriel recommended to me good treatment of the neighbour so often that I started thinking that he would perhaps declare him the heir and successor."

Explanatory Note :

Neighbours are an important limb of society. The Holy Prophet (peace of Allah be on him and His blessings) has laid great emphasis on their generous treatment. The truth is that one who does not treat his neighbour well cannot deserve to be called a human being. For, man is a civilized being and a good neighbourliness is a necessary part of culture. In the interest of good and strong mutual relations, Islam lays down generous treatment of one's neighbours and puts so much emphasis on this command that the Holy Prophet (peace and blessings of Allah be on him) says that Gabriel reminded him of his obligation in this respect so often and so forcefully that he (the Prophet) concluded that he (Gabriel) might declare the neighbour the heir and successor. In the light of this peremptory command, it is the duty of every good Muslim to treat his neighbours with uncommon compassion

and kindliness, sharing with them their sorrows and their pleasures and looking after their families in their absence. In the matter of good treatment of neighbours the Holy Prophet (peace and blessings of Allah be on him) was so particular, that he reminded of this obligation even in regard to very minor things, as for instance, in another hadis he said that if one cooked meat, he had better make more gravy so that some of it may serve one's neighbour, should he be in need. In fact the true standard of a person's social behaviour is reflected by his treatment of neighbours. With people living far away and with those who meet one now and then, one can simulate good manners as a passing phase. But affectation cannot last long with those whom one contacts constantly. Before long the cultural level of the man comes to surface in its naked form. The blessed observation of the Holy Prophet (peace and blessings of Allah be on him), contained in this hadis not only is a useful means of indirectly disciplining one's own social behaviour, but also is an exhortation to treat one's neighbours kindly. For, only he who is morally good, can treat his neighbours well. As in order to be able to treat your neighbours kindly you must yourself become a good fellow indeed, for the false manner of affected morality cannot deceive for long those with whom one has to deal day and night. By the same token in its extensive application this hadis obligates upon nations and neighbour countries as far as possible to be generous to them and co-operate with them. For, as an individual is subject to the law of morals so are nations. The truth is that peace can be established in the world only when nations and governments accept the rule of the moral law.

Ghanian Press on Ahmadiyya Annual Convention.

"Ghanaian Times, January 7, 1977. Editorial.

"Revolutionary Discipline

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"COUNTLESS appeals are being made daily by members of the Government, prominent public servants and religious leaders to the people for moral uprightness.

Hardly does an occasion pass without a Government or church functionary lamenting over evils that are eating into the moral fabric of our society.

Alongside this loud outcry are the constant and stirring sermons on virtues that are often relegated to the dustbin as soon as a function is over.

For how long the opposite of what is generally known to be acceptable and healthy should continue to be practised is a question that demands a categorical answer.

This answer, we respectfully submit, is embedded in the suggestion offered yesterday by the leader of the Ahmadiyya Movement when opening its 51st annual gathering at Saltpond.

The missionary's view is that the Government must apply revolutionary measures in dealing with the endemic problem of

(*Continued on page 7*)

Opening Address delivered by Hazrat Khalifatul Masih III at the Annual Conference held at Rabwah, 1968

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In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger.

After pronouncing the Shahadah and seeking refuge with Allah, reciting the Fatihah the address proceeded :

Dear brothers and sisters, peace be upon you and the mercy of Allah and His blessings. In the first place I must remind you briefly of the responsibilities that these blessed days of the Conference place upon us. This is not a worldly fair or gathering nor have we collected together here for the achievement of any secular purpose, nor has any worldly fear stood in the way of our coming here. We have come here enduring all kinds of physical and mental troubles and anxieties solely for the winning of the pleasure of Allah, the Exalted in the hope that He may enable us to supplicate Him in such manner or He may grant such acceptance to the supplications of others in our behalf that our shortcomings may be covered up under the mantle of His forgiveness so that our meagre efforts may be productive of the best results and that we may be bestowed the highest merit from Him. Every moment of human life is most valueable, more particularly every moment of these, our days together here. I have in mind the life of a believer who believes in his Lord and is fully convinced that every breath that he draws in sincerity for the sake of Allah the Exalted in this life would entitle him to life everlasting in the hereafter. So do not let these precious moments go waste. Try that every moment should be devoted to winning His pleasure and His approval and that Satan should not succeed in depriving us of a single moment of our time. Be occupied with prayers all the time. Foster love, affection, and brotherhood amongst yourselves. Meet each other and get to know each other and most of all put forth every endeavour to meet your Lord and to lay your affairs and anxieties before Him. Prostrate yourselves humbly before Him and supplicate : Our God we are very weak. You have laid upon us a heavy responsibility to bring about the triumph of Islam and establishment of Thy Unity. When we take stock of our strength and our capacities and means and resources we are convinced that we would not succeed in our purpose. Despite, however, all our shortcomings and defaults, when we hear Thy good tidings and observe Thy might and Thy powers we become certain that though we are nothing, He Who has brought into being from nothing all that exists will bless our endeavours with success. Do Thou, therefore, bestow success

upon us and enable us so to act that we might thereby win Thy pleasure. Enable us so to reflect, to plan, and to carry those plans into effect that we should succeed in the purpose that Thou hast committed to us, namely that every heart shall be filled with the love of Muhammad, Messenger of Allah, peace be on him.

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We have come together to listen to Allah's commandments and His directions and to listen to the sweet words of Muhammad, the Messenger of Allah, peace be on him, who possessed all beauty and whose tongue was very sweet. So hasten to wherever this sweet voice is raised and spend your time listening to God's words and the words of His Messenger, rather than wasting it in other pursuits. Continue to supplicate that God should bestow upon you understanding as well as the power to act and by His grace bring about a result which should please our hearts and should also please Him, that His creatures have proved to be truly His servants and not the servants of Satan.

Now I shall pronounce some prayers taken from the Holy Quran to which you should listen carefully and to which you should say Amen in humble supplication. Thereafter we shall commence the proceedings of this Conference with a collective silent prayer, remembering that we have gathered together solely for seeking Allah's pleasure and that, that is its only purpose. May the blessings of Allah, His grace and His mercies continue to be showered upon us always and more especially in these days even greater volume than rain drops, for we can have no concept of the vastness of His mercy, His grace and His blessings.

Our Lord, Holy art Thou. Thou hast not created the uiverse in vain. Our Lord safeguard our lives against Thy wrath. Our Lord, a summoner called us in Thy name and we responded to him for the sake of winning Thy pleasure. We put our hand into his hand for hallowing and glorifying Thy name and responded to him. Thou alone knowest to what degree we have been able to carry out this covenant. We are full of weakness. Do Thou hear our humble supplication and forgive us our defaults and remove from us our ills and include us among those who are good and righteous in Thy estimation.

Our Lord, Thou fountain head of limitless bounties we, are hungry for and in need of every good that proceeds from Thee. Our God bestow upon us all that Thou hast promised us through Thy Messengers. Do Thou so ordain that on the day of judgement we should not be humiliated in Thy sight. Let the beholder behold and those who possess understanding understand, that those who suffer in Thy cause and bear hardships and whom the world spares not anything whereby they might be humiliated and destroyed are the ones who win Thy love and are included among the honoured servants of Allah.

We have endeavoured to lay aside our desires for Thy sake and put aside the attractions of our backgrounds and all the ornaments of the worlds. We have been persecuted in Thy cause and have been humiliated and have borne disgrace and been beaten and have been deprived of our properties. Yet looking into the eyes of ruin, we have fed even brighter the flame of love which burns in our hearts for Thee. This is but our understanding and may be that

our understanding is at fault. We tremble with fear of Thee. Our souls shake at the contemplation of Thy glory and Thy greatness has overwhelmed our very being.

Our Lord, our shortcomings, our laziness, our defaults, our errors and our sins have overspread our righteous actions. Forgive us therefore, O Thou Most Forgiving. Cover us up with the mantle of Thy forgiveness. We have not been able to approach Thee with handfuls of garlands composed of righteous actions and we fall at Thy feet empty handed and beg for Thy mercy. Our Gracious Lord, do Thou make these empty hands bright light. May Thy beauty and the beauty of Munammad shine upon the world and illuminate it. Seize these empty hands in Thy hands of Power so that Thy Majesty and the Greatness of Muhammad be manifested to the world. Do Thou humiliate the proud enemies of Islam and Muhammad.

Our Lord, do not call us to account for our forgetfulness and our defaults. We are humble and weak, yet we are Thy servants. Our Lord, let it not happen that we should break our covenant and should disable ourselves from carrying out meritorious projects and should be punished by You for breaking our covenant. Beloved Lord, may we ever seek strength from Thee to fulfil our covenant and may Thy pleasure be ever vouchsafed to us, and may the series of Thy limitless bounties that Thou hast started in Islam never be interrupted.

Our Lord, safeguard us against the punishment of Thy wrath for we have not the strength to bear it. Severe is Thy reckoning, which crushes and destroys. We are sinners, do Thou forgive us. We have committed sin afte sin and default after default; do Thou cover up all our shortcomings in Thy vast mantle. and accord us Thy mercy always Thou art our beloved Master and we have taken fast hold of Thy robe. Do not withdraw Thy robe and push us away. Hear our prayer and come to our help against the ungrateful disbelievers in Islam and safeguard us against their mischief. Our Lord, grant us the strength and the steadfastness to bear all the hardships to which we might be subjected in Thy cause. and keep us ever steadfast in the field of trial. Let not our foot stumble under trial and come to our help against Thy enemies and the enemies of Islam, and provide for Islam, and provide for our success of Thy own grace.

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I shall now offer a silent prayer and with that prayer the Conference will be open.

(*Continued from page 4*)

weak morals threatening the destiny of the nation.

Except the guilty ones who may never show the least sense of compunction, the call for a ruthless approach to graft and dishonesty in all its forms commends itself for total endorsement.

Revolutionary Discipline, the third principle of the Charter of Redemption, cannot be said, as of now, to have reflected much in our national life although it is the only weapon that can pull the nation out of the woods."

The Creation of Women from a Rib

An extract from an Urdu book *Sair-i-Ruhani* (Eng : Spiritual Journey) by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah. The passage brings out the significance of a well-known tradition ascribing the birth of women to a rib.

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(English rendering by Nur-ud Din Muneer).

A tradition of the Holy Prophet (peace and blessings of God be on him) purports to say that women have been created from a rib. The text of this tradition is خلقن من ضلع i.e., "They (women) have been created from a rib", and not خلقت حواء من ضلع i.e., "Eve was created from a rib." The pertinent verses of the Holy Quran also speak of women in general and not of Eve particularly, as for instance the verse خلق منها زوجها i.e., "created therefrom its mate", (4 : 1). Eve is indeed not mentioned in any tradition in this context. If the wording of a tradition would have been خلقت زوجة آدم من ضلع then it would have been correct to say that Eve, the wife of Adam was created from a rib. As there is no such tradition it would be wrong to apply the rib-creation theory to Eve only and exclude the rest of women from it. Rather another tradition expressly states خلقت النساء من ضلع i.e., women have been created from a rib. As the Holy Quran and traditions refer to women in general regarding their creation it settles the point that the tradition under consideration applies to all women and not to Eve alone.

It remains to be seen, however, what indeed is the significance of this tradition. Why did the Holy Prophet make this peculiar remark when women are also born like men and there is nothing unusual about it? The fact is that the tradition is metaphorical and not susceptible of a literal interpretation. It attributes a rib-like curvature to female temperament. In Arabic usage, when the birth of someone is associated with a certain other element the intention is to empasize their mutual affinity. The metaphor signifies that the specified element is an inborn quality of that person's disposition. Many learned commentators of Traditions hold the same view. For instance, the renowned Commentary, Majmaul Bihar by name, referring to this tradition, puts the same meanings on it.

It does not, however, cast any reflection on a woman, nor imputes to her any bad motives. It simply points out to a quality which is inherent in her nature, i.e., she feels a bit of rivalry with her husband and a desire to dominate him. This trait is so pronounced in her character that she criticizes him unreservedly

and hardly agrees with him in anything without argument. By this device she attracts her husband and reassures herself that after all she is the mistress of the house. She may be doing it regularly in her day to day life. But all the same she loves and adores her husband, co-operates with him and makes immense sacrifices for his comfort.

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The habit of criticism is so ingrained in her nature that its repression would result in breaking her heart and impairing her personality. If a ban is put on her self-expression and she is forcibly kept tongue tied, her initiative and intellect may get blighted and she may be reduced to the level of an unthinking animal. To preserve her integrity and also to ensure domestic peace, the Holy Prophet has enunciated a golden rule. He has forbidden men from imposing restrictions on their spouses arbitrarily and exhorted them to welcome their opposition, also to win their point through persuasion. His own treatment of his wives fully conforms to this principle.

It is related that once the Holy Prophet got angry with his wives and secluded himself from them. Hazrat Umar (subsequently his second Successor), came to know of it as his own daughter was married to him. He lived in a subarban village of Medina where he had business partnership with an Ansari (a Medinite Muslim brother). Both had arranged it between them to visit Medina by turns, collect important news, especially about the Holy Prophet, like, the revelations descended upon him, the theme of his sermons, etc., and to intimate the same to the other partner. By this device both were perfecting their religious education and promoting their business prospects.

On a certain night about the time of Isha prayers, the Ansari came back from his trip to Medida. He was extremely upset and knocked furiously at Hazrat Umar's door, shouting his name repeatedly and calling upon him to come out. When Hazrat Umar heard his agitated shouts he feared that something dreadful must have happened in Medina. It was rumoured that the town was likely to be invaded by a Christian king. He was alarmed that the attack might have started. Smoothing his cloak he came out at once and asked the Ansari the cause of his perturbation. He told him that the Holy prophet had divorced his wives.

Hazrat Umar was bewildered at this news and started for Medina immediately. There he met the Holy Prophet and asked him whether he had left his house to which he replied in the affirmative. Then, referring to the rumour afloat about his divorcing his wives he asked him whether it was correct. The Holy Prophet said, "No. I have not divorced any of them." Hazrat Umar felt relieved and expressed his gratitude to the Almighty God.

Then obtaining his permission, he related the following episode to the Holy Prophet. He said, "O Prophet of God! In Mecca we never allowed our wives to meddle with our affairs. But since my wife has come to Medina she is never tired of it. Once I took her to task and warned her that if she dared to counsel me again, I would set her right. But instead of being frightened at this threat she reacted sharply and blamed me for arrogating to myself a position loftier than that of the Holy Prophet. For, she said that she had seen herself the Holy Prophet bearing calmly with his wives' criticism and counsels and remarked

poignantly who then I was to forbid her from it and scold her on that account !"

Continuing the narrative, Hazrat Umar said, "I was stunned to hear this and asked my wife to reconsider it and tell me the truth. She confirmed it again. It made me extremely apprehensive of my daughter's fortune and I repaired to her immediately. Introducing her to the situation, I warned her not to be forward with the Holy Prophet and never to argue with him, for he might get provoked any time and divorce her for her presumptuousness.

"Hazrat Ayesha (the learned spouse of the Holy Prophet) was at that time within earshot of us When she heard me giving this advice to my daughter, she exclaimed 'who are you to interfere with the Holy prophet's domestic affairs, begone. So I left," concluded Hazrat Umar.

This tickled the Holy prophet to laughter and put an end to his anger. Hazrat Umar had related this incident to him with the same purpose, i.e., to amuse him and to appease his anger.

Some people deny the female sex the right of criticizing the male. But a woman cannot help it otherwise. She is made to compete with man and to hold him under her sway. Any bid to curb this spirit willfully will only mar her health and retard her growth. To safeguard her well being and domestic happiness, the Holy Prophet has enjoined upon a husband to condone her faults, if any, and to let his wife express herself freely. This indeed is the true significance of the tradition under consideration but some people wrongly put literal interpretion on it and say that she was created from a rib in the physical sense.

Divorce in Islam

Similarly, with regard to the doctrine of divorce the critics of Islam fail to realise that the temperaments of the husband and the wife may, in some cases, chance to be so entirely incompatible that to compel them to live together would amount to an attempt to reconcile fire and water, which is bound to result in the destruction of both, for as soon as these two substances are brought together fire would be quenched and water would vaporise, and what would be left would be wet ashes. Similarly, such a couple if compelled to live together would either completely wreck their lives, or would defy the bounds of morality and thus prove a source of danger to society, and their conduct would furnish a shameful commentary for the arguments of the opponents of divorce. Such and all similar objections to the teachings of Islam are the result of ignorance or a lack of understanding. The teachings of Islam are, more than those of any other religion, based on considerations of mercy and of wisdom, and offer a complete and a perfect solution for the needs and problems of every age.

(Ahmadiyya Movement page 50)

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address

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بسم الله الرحمن الرحیم نحمده و نصلی علی رسوله الکریم

ربنا افتح بیننا و بین قومنا با الحق و انت خیر الفاتحین

خود بروں آ از پئے ابراء من

O Lord! Exonerate me of all base charges

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A persian Poem by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Taken from his booklet, *Haqiqatul Mahdi*, 1899.

English translation by Pir Salahud Din.

1. O Almighty God, The Creator of heavens and earth ; O The Beneficent, The Gracious The Guide ;	اے قدیر و خالق ارض و سما اے رحیم و مہربان و رهنما
2. O You who know the secrets of the hearts ; O You from whom nothing is hidden.	اے که میداری تو بر دلها نظر اے که از تو نیست چیزے مستتر
3. If You know me to be a wicked sinner, If You know me to be a worthless wretch.	گر تو مے بینی مرا پر فسق و شر گر تو دید استی که هستم بد گهر
4. Tear me apart, limb from limb, And make my enemies happy.	پاره پاره کن من بدکار را شاد کن این زمره اغیار را
5, Bless their hearts with peace, Give them all that they desire.	بر دل شاں ابر رحمت ها ببار بر مراد شاں بفضل خود برآر
6. Set my hearth and home ablaze, Be my enemy, and undo all that I have done.	آتش افشاں بر در و دیوار من دشمنم باش و تبه کن کار من

7. But if You know me to be your humble servant,
If You know that to You I always repair.

ور مرا از بندگانت یافتی
قبلهٔ من آستانت یافتی

8. If You know my heart to be the cradle of that love,
Which is your own secret, and
Which you have not revealed to the world ;

در دل من ان محبت دیده
کز جهان آن راز را پوشیده

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9. Stand by me like a lover,
And let them have a glimpse of your secret.

بامن از روئے محبت کار کن
اندکے افشاء آن اسرار کن

10. O You who reveal yourself to all those who seek You,
O You who Know the sorrows of who long for you.

اے که آئی سوئے هر جوئیندهٔ
واقفی از سوز هر سوزندهٔ

11. For the devotion which I have shown to You,
For the love which I bear for You.

زان تعلق ها که با تو داشتم
زان محبت ها که در دل کاشتم

12. Reveal yourself to exonerate me of all base charges,
O You, my Guardian, my Refuge, my Shelter.

خود بروں آ از پئے ابراء من
اے تو کهف و ملجاء و ماوائے من

13. The fire which You have kindled in my heart,
The fire with which You have burnt all that which is not of You.

اتشے کاندر دلم افروختی
و ز دم آن غیر خود را سوختی

14. Let that fire kindle my face,
Let that fire change my night into day.

هم از آن آتش رخ من برفروز
وین شب تارم مبدل کن بروز

15. Open the eyes of the blind world,
O You the Lord of Might, show your might.

چشم بکشا این جهان کور را
اے شدید البطش بنما زور را

16. Reveal to them a sign from the heaven,
Reveal to them a flower of Your garden.

ز آسمان نور نشان خود نما
یک گلے از بوستان خود نما

17. I see the world full of sin and mischief,
Ignorant men do not remember death.

ابن جہاں بینم ہر از فسق و فساد
غافلاں را نیست وقت موت یاد

18. They are ignorant of all realities,
And, like children, are inclined to believe in fiction.

از حقـــائق غافـــل و بیـــگانه اند
همچو طـــفلاں مائل افـــسانه اند

19. Their hearts do not cherish the love of the Beloved,
They have turned away from the path of the Beloved.

سرد شد دلها ز مهر روئے دوست
روئے دلها یافته از کوئے دوست

20. The waters are rising high, the night is cold and dark,
Let the Sun arise through Your bounty.

سیل درجوش است وشب تاریک وتار
از کرمهـــا آفـــتابے را بـــرار

Inauguration of the

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Ahmadiyya Secondary School, Umaisha

The Opening Ceremony of the new building of Ahmadiyya Secondary School, Umaisha, Plateau State, Nigeria was held on Monday 7th of 1977 at 10.00 a.m.

A large number of dignitaries participated including the representatives of the Ministry of Education, Mr. M. Ajmal Shahid (Ameer, Ahmadiyya Muslim Mission Nigeria), His Highness the Chief of Umaisha, D. I. E. Nassarrawa, Principal, Community Secondary School, Nassarrawa, Ahmadiyya Missionaries, Mr. M. A. Bismal, Mr. S. A. A. Shah and Mr. Saeed, Education Officers, Chairman L.G.C., Nassarrawa, Divisional Police Officers and other Prominent figures of the area.

The Commissioner for Education was represented by Mr. L. J. Guyit, the Chief Education Officer.

The ceremony started with a recitation from the Holy Quran by Maulvi S.A.A. Shah. The students of the school then sang Nigerian National Anthem. Mr. Irfan Sadiq, Principal, Ahmadiyya Secondary School, Umaisha, welcomed the guests and thanked them for gracing the ceremony. He thanked God Almighty for the successful completion of the first phase of the construction programme.

Then Mr. M. Ajmal Shahid, Ameer Ahmadiyya Mission, Nigeria told the audience that the Ahmadiyya Jamaat had fulfilled the desire of the local community by establishing this school and that besides the pro-

(*Continued on page*)24

WILL

I, ALHAJ ABDUL AZIZ ABIOLA son of OSMAN ABIOLA occupation PRODUCE BUYER Aged 69 YEARS Date of Bai'at 27-6 43 Residing at (Full Address) ILEBA QUARTERS ILARO (OGUN STATE, NIGERIA) P. O. Box58, ALARO, NIGERIA, on Solemn affirmation voluntarily, free of all compulsion and without fear this 19th day of month January 1977, do hereby make the following will .

1. I am earning 1807/- per a.m. at present. I promise to pay 1/10 part of my Income to Sadar Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payment will be made accordingly.

2. I own the following property moveable and/or immoveable at present :—

   (i) One 3 storey building at Lagos current money value Thirty thousand Naira.

   (ii) One wall built store at Ilaro current money value Two thousand Naira (Brick wall).

   (iii) One small pan wall store at Ilaro current money value Four hundred Naira.

   (iv) One small mud wall building at Otta current money value Three thousand Naira.

   (v) Five weighing scales and one safe, all value Four hundred Naira.

I bequeath 1/10 part of this property in favour of Sadar Anjuman Ahmadiyya Pakistan, Rabwah.

If during my lifetime I deposit any amount towards Chanda Wasiyyat of this property or hand over any part of my property to Sadr Anjuman Ahmadiyya and obtain a receipt thereof, then this amount of Chanda or the value of the property so surrendered will be deducted from the Chanda Wasiyyat due on this property.

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3. If I acquire any property in future I shall inform the Anjuman about this fact and this will of mine will be effective on that too.

4. Whatever property I own at the time of my death I bequeath 1/10 part of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

5. This Will of mine will become operative from 1st Feb. 1977 and shall remain so till my death.

Testator

Alhaj Abdul Azeez Abiola

Witess No. 1

M. Ajmal Shahid Amir and Missionary incharge Ahmadiyya Muslim Mission Nigeria P.O.Box 418, Lagos.

Witness No. 2

S. R. Khursheed (W. No. 20115)
45 Idumagbo Ave, Lagos.

JAPAN PRESS ON IDI AMIN

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Mainichi Daily News Feb. 20, 1977.

Amin to be made 'Emperor'

NAIROBI (AFP) — The Ugandan government-controlled daily newspaper, Voice of Uganda, has published a call for President Idi Amin to be made emperor and then be proclaimed son of God.

Uganda Muslim supreme council member Ali Kawesa, writing in the Feb. 14 issue of the newspaper received here, referred to a previous call by another reader which called for President Amin to be made emperor.

Kawesa said : "After His Excellency has been officially elevated to become an emperor it would be quite in order again to request our three main religious leaders (Catholic, Protestant and Muslim) to create an honorary religious name such as son of God."

This would be fitting, he said, because all his life he (President Amin) has been a very strong God-fearing man.

Kawesa's call appeared while Anglican Archbishop Janal Luwum was under arrest but before his death in a reported motor accident on Wednesday.

The previous call for President Amin to be made emperor said that women would be eager to produce their babies after the historical change of the country's name to empire.

Like self-proclaimed Central African Emperor Bokassa the First, President Amin began his career as a non-commissioned officer in a colonial army.

Mainichi Daily News Feb. 27 1977.

Son of God

To the Editor :

AFP is responsible for a report appearing in the Mainichi Daily News dated 20th February on page 3 that Mr. Ali Kawesa, a member of Uganda Muslim supreme council, has suggested that President Amin of Uganda be proclaimed son of God after being declared an emperor.

Without touching on any other point, I would like to confine my comments to the religious aspect of the proposal. Speaking from the Islamic point of view, the very idea of a son of God has got no place in Islam.

According to Islamic concept of Divinity, the question of having children or being a child of someone else does not arise for Allah. The Holy Quran clearly states, "Say, He is Allah, the One Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto him." (112 : 1-5) "Now surely, it is of their fabrication that they say, Allah has begotton children ; and they are certainly liars." (67 : 152-153) "And He has taken unto Himself no son" (25 : 3) "The heavens might well nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces because they ascribe a son to the Gracious God. It becomes not the Gracious God that He should take unto Himself a son." (19 : 91 93)

In the presence of these very clear teachings on the subject, I wonder how a Muslim can even dare conceive such a proposal which is diametrically opposed to the Islamic

teachings. A God-fearing person, as Amin is described to be by Mr. Kawesa, should be the first man to object and condemn such a proposal to prove that he really fears from the wrath of God Almighty which is imminent for anyone who ever embarks upon such a sacreligious ambition.

Briefly speaking, Islam is totally against the sonship of God. I take this opportunity to dispel any possible misunderstanding to which the said news item might have given rise.

Ataul Mujeeb Rashed
Ahmadiyya Muslim Missionary,
Tokyo.

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SierraLeone's President Visits

Ahmadiyya Muslim Agricultural Secondary School, Kabala

His Excellency, Dr. Siaka P. Stevens, President of the Republic of Sierra Leone, visited the Ahmadiyya Muslim Agricultural School, Kabala on December, 8, 1976. This was his official visit to the Kabala Town where he stayed upto December, 8 1976.

He was lastily welcomed by the students of our School along with those of all the other schools in Kabala. All the students had lined themselves, in rows after rows, on both sides of the road leading from the Airport to the Ahmadiyya Muslim Agricultural School. Getting down from the plane, His Excellency straightway proceeded towards the school and the students in the way greeted him by shouting slogans. He met the students of every school by turns. When he reached the students of Ahmadiyya Muslim Agricultural Secondary school, they greeted him by shouting Arabic solgans: اهلاوسهلا و مرحبا He was delighted to see this impressive way of welcome and expressed his approval on the discipline and enthusiasm shown by our students. He further remarked that he was very much pleased to note that the Ahmadiyya school cater'd for education in agriculture and so met a dire need of the country in imparting technical education.

In the afternoon a big Reception was held in his honour in the Community Centre of the town. In his reply to the Welcome Address, His Excellency spoke highly about the Ahmadiyya school and paid a glowing tribute to the Ahmadiyya Mission. He said that it had rendered meritorious service in furthering the cause of education and medical assistance in West African countries, especially in Sierra Leone. Addressing the audience, His Excellency said,

"The establishment of an Agricultural Secondary School by the Ahmadiyya Muslim Mission is a great achievement. Its establishment in the Koindadugu district, the far off corner of this country is a great help to our nation and especially to this area. It is our duty to join hands with the Mission in making this project a success."

He also remarked,

"I am also impressed by the discipline and enthusiasm shown by the students of the Ahmadiyya School. It is worthy of emulation. I wish the school a brilliant success".

In the end His Excellency appealed to the people to co operate fully with the school and directed the Agricultural Officer of the Koinadugu district to take a keen interest in furthering the cause of the school.

THE AHMADIYYA MOVEMENT IN ISLAM

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QUESTIONS AND ANSWERS

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, who, in fulfilment of the prophecies contained in the Holy Quran and in the traditions of the Holy Prophet (peace and blessings of God be on him) has revived and re-established Islam in our times, was subjected to severe criticism by his detractors and opponents. To most of the objections raised against him, he has replied himself in his book entitled *Izala-e-Auham* (Eng : Removal of Doubts). We reproduce below one objection with its answer. English rendering and editing by Nur-ud-Din Muneer. (Ed.)

Objection No. 1

The first objection raised against this humble one is that I have used harsh language against my opponents in my writings and so incited them to retaliate and blaspheme the Almighty God and His Noble Messenger in their publications. To substantiate their charge they quote the Holy Quran. The Quran, they say, forbids us unequivocally from abusing the idols of our opponents, lest bereft of understanding and out of spite they also abuse God. They insist that I have contravened the Divine command by using vituperative language.

The Answer

It may be pointed out in this context that the objector has not quoted the calumnies which according to him I have used in my writings. I solemnly affirm that so far as I know I have not used a single word which can be classed as such. It is a pity that the people generally equate slander with a statement of fact and do not differentiate between them. They adjudge a statement to be slanderous although it is true and fitting to the occasion, merely for its bitterness, while bitterness is a necessary concomitant of truth. They ignore the fact that according to its meaning the term slander can only be applied to a false report expressly and maliciously employed for injuring some person. If every strong statement is to be classed as slander merely for its bitter and stinging effect then we will have to own that the whole of the Quran is slanderous. It has described idols and their worshippers as mean, despicable and accursed objects. The idol worshippers certainly would not have been happy at it, rather they must have been enraged, God Almighty addressing in the Holy Quran, the Meccan disbelievers and those whom they worshipped beside Allah, damns them all to hell fire. Would it not be slander according to the self concocted criterion of the objector? Similarly the Holy Quran portrays disbelievers as the worst of creatures and calls them the most abject and

dirty. Would it not be slanderous?

Then has not God Almighty enjoined upon Muslims in the Holy Quran to be 'severe against disbelievers' ? (9 : 73). Has not He set it down as a sign among other signs of believers to be 'hard against the disbelievers ; (48 : 30).

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The Gospels tell no different story. The Messiah called the honoured scribes and pharisees 'swine and dogs' and likened Herod, the exalted ruler of Galilee to a 'fox'. Likewise he bracketed the chief priests of the Jews and the scribes with harlots. He disgraced their wise elders by applying to them the most disgusting, offensive and uncouth words. These very elders were highly respected by the Caesars and were entitled to a seat of honour in their public courts. He called them 'bastards', 'ill-bred', faithless', 'doers of evil', hypocrites', 'satans, inmates of hell', 'serpents', the offspring of vipers'. Are not these words and epithets profane invectives in the opinion of the objector ?

If so, then it is plain that the objectors's criticism is not confined to me or my books alone but applies to all scriptures and messengers of God. The objector has indeed attacked them all in a most irascible and irate mood. His major attack is, however, directed against the gospels. For the Messiah's strong speech far exceeds that of any other prophet. It is evident from the Gospels that due to his harsh speech the Jews for a number of times, lifted stones to hurl at him. Also he had to suffer many slaps on his face for insulting the Chief priest. He had said that he had not come to make peace but to wield the sword and in wielding the sword of his tongue he has outdone all other prophets. It is indeed his gospels which defeat other books in this art. However, he had to suffer for it grievously John the Baptist also behaved similarly and called the elder Jews and the scribes 'offsp ing of vipers'. The evil machinations of the Jews succeeded against him and he lost his head. But the question is, were all these holy persons really so uncultured ? Were they really so far removed from the standard of civilization which mankind has attained in the modern age ?

The answer to this question has already been given by our Chief and Master (my parents be a sacrifice to him), Seal of the Prophets, Chief of generations gone by and of those yet to come. The answer was given on the occasion when verses were revealed to the Holy Prophet condemning the idol worshippers as unclean, polluted and the worst of creation, also denouncing them as 'fools', 'offsprings of satan' and consigning their gods to hell fire. This upset Abu Talib, his uncle and protector and he he called his nephew for a clarification. Accosting him Abu Talib said, 'Son of my brother, your denunciation of my people has inflamed them so much that they might make short work of both you and me. Why ! You have adjudged their wise as fools, their elect as the worst of creation and their worthy gods as fuel of hell fire. You have called them impure, offsprings of satan, dirty and what not. This may incite them against you. I wish you well and would advise you to hold your tongue and desist from reviling them any more, otherwise I may not be able to resist them.' The Holy Prophet (peace and blessings of God be upon him) replied : "My uncle : I have not abused them. No. Not at all. I have made a statement of fact only. I have stated what was

true and that also on its proper occasion. Indeed this is the work for which I have been raised. For this I live and for it I will be glad to die. This is my mission in life and to it I am devoted. I must pronounce the truth without any fear of death I will not give it up and nothing can hold me back from it. My uncle : if you cannot endure the entailing harpships you are free to renounce me. By God I do not stand in need of you. I will not stop preaching what God has commanded me. His commandments are dearer te me than my own life. If I am killed in this cause I will cherish to be resurrected, not to enjoy life but to die in the same cause again and again Persecution canot frighten me. Suffering in the way of God is what I love most."

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While the prophet was making this speech, his face was shining with the lustre of Divine light and truth. When he had finished, tears rolled down from the eyes of Abu Talib. He had perceived the light of truth in his nephew's face. He was moved. He said, "My nephew : I did dot know you had risen to such spiritual height. You are noble. Yes, carry on your work. So long as I live, I will be your shield."

Now the upshot of all this is that whatever answer the Holy Prophet has given in his own blessed words to Abu Talib's objection that in truth is enough to silence any critics. Slander is indeed a different thing from a statement of fact even if it may be extremely bitter and severe. To convey the truth to a straying person, even if he is angry in consequence thereof is indeed the bounden duty of a truth-seeker and of him who has the courage to pronounce it. The Ulama who back their view by referring to the verse لاتسبوا الذين surprisingly forget that it has no bearing on the point of issue. The words forbid from slandering and not from making a statement of fact. If out of his ignorance an opponent takes it for a slander and inflamed by its bitterness starts slandering, would it mean that the door of enjoining good should be closed. The disbelievers have always been hurling invectives unrelentingly on the champions of truth, but they have never been able to cow them down. The example of the Holy Prophet (peace and blessings of God be upon him) is significant in this context. Apart from proclaiming the bitter truth he broke to pieces the deified idols of the idol-worshippers. Islam has never permitted its votaries to compromise disbelievers in matters of faith. Can anyone cite a verse of the Holy Quran favouring such a conciliation. Far from it, God Almighty condemns such an attitude in clear and unambiguous words. Those who compromise their unbelieving parents are themselves disbelievers in His sight. About the disbelievers it says, ودو لو تدهن فيدهنون that is, the disbelievers of Mecca like it very much that if you would suppress truth to conciliate them, they would also reciprocate. But God will not let it be so.

In short the verse quoted by the objector leads only to one conclusion, that the meanings of the Holy Quran are far above his understanding. He does not comprehend that if this verse is taken to ban the use of harsh words indiscriminately the door of enjoining good and forbidding evil will then be closed and the Word of God will be reduced to a collection of contradictions. We will have also to concede that God at first forbade the believers from using any harsh words against the disbelievers and commanded them strictly to conciliate them on all occasions and insisted on believers

doing the same. But contravening His own words He hurled invectives of all kinds on the disbelievers. The fact is that the Maulawis subscribing to such a view are sadly mistaken. The use of strong words against opponents, provided the occasion calls for them, and they are valid and true, is not only permissible but in view of the current tendencies, it is a duty devolving upon believers to save themselves from committing the sin of compromising in matters of faith.

The chosen ones of God Almighty have ever come out with the truth without fearing the curses and reproaches of their detractors. It is no secret that it were the bitter words used by the Holy Prophet against his contemporary idol—worshippers which augmented their rancour, and embittered them against him sorely. This is what led them eventually from words to violence otherwise in the beginning they were not inimical to him; rather they had deep faith in him and out of respect for his sentiments they used to say that 'Muhammad has given his heart to his Lord.' Present day Hindus also do not condemn any recluse or hermit and esteem him so much as to lay before him their offerings.

Is this context, I have to say with intense grief and sorrow that it is not only the common people who have levelled this objection against me but, as I have come to know, some Ulama are its real architects. However, I cannot doubt their scholarship and presume that they are ignorant of the Holy Quran and other relevant books. This would be quite inconceivable.*

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* The Holy Quran is so loud in the use of strong words that even the stupidest and the most ignorant person cannot be unaware of it. Take for instance the case of pronouncing curse on someone. The protagonists of the present civilization take it as a heinous crime. But the Holy Quran openly curses the disbelievers. It says: 'On them shall be the curse of Allah and of angels and of men all together. They shall remain under it. (2 : 162 : 163) Also: 'it is those whom Allah curses; and so curse them those who curse.' (2 : 160) Similarly to call a human an animal is a kind of abuse. But the Holy Quran calls the disbelievers not only animals but the worst of creation. It says: 'Surely the worst of beasts in the sight of Allah are those who are ungrateful. (8 : 56).

Apparently according to the present day civilization it is outrageous to abuse a particular person by name or by an innuendo. But the Holy Quran has named some persons expressly as 'father of flame', 'dog', 'swine'. The appellation 'father of ignorance' is also very well known. Walid ibn Mughira has also been subjected to strong rebukes. The words used against him appear to be profane invectives. About him the Holy Quran says:

فلا تطع المكذبين - و دوا لو تدهن
فيدهنون - و لا تطع كل حلاف
مهين - هماز مشاء بنميم - مناع للخير
معتد اثيم - عتل بعد ذلك زنيم - ان كان
ذا مال و بنين اذا تتلى عليه آياتنا قال
اساطير الاولين - سنسمه على الخرطوم

i.e., do not comply with what the disbelievers desire, they cherish that you may leave their deities alone, nor condemn their religion, if so, they will also placate with you in matters of faith. Do not be led away by their glib tongues. This man, who is desirous of concilia-

But I can say with certainty that the tempestuous impact of the false Western civilisation, which is utterly devoid of any jealousy for the Faith, has at the moment, somewhat, gripped their minds and dimmed their sight. Due to their inherent weakness they have bowed uefore it. This is why they go after ideas which have no basis in the Holy Quran and Hadith ; ideas which are found only in books on Western morals. But what are those morals and where have they led their votaries ? I will tell you. According to them a young girl should not resist the amorous overtures of any person lest it breaks his heart. That is what Western morals teach. But does the Holy Quran corrobarate them ? No. It denounces their adherents as shameless prostitutes.

I warn such Ulama for the sake of God alone that by criticising me and by cherishing such ideas in their hearts they have drifted far away from the path of truth and grossly debased their discriminative powers. If they must contravene me, they are at liberty to vent their perverse logic, as they like. But if they fear God and consider it calmly, it would not be difficult for them to appreciate my viewpoint. A well behaved person should not let the truth slip from his hands. If he is wrong and humblest person in his sight is right, he should readily confess his fault and assent to him gratefully. He should not make tall claims to his superiority, otherwise his pride will stand in his way to guidance and he may end up by losing his fath.

The use of strong words has another advantage. It wakens sleeping hearts and serves as a warning to those inclined to concillate at the cost of principles. The cause of Hindus is a good example. Most of them are so made that if left unprovoked they will keep friendly with you, supporting your religious views, even singing praises of the Holy Prophet and the rest of our saints. But all this is an outward show, otherwise their hearts are full of malice and far removed from the truth.

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When, however, the truth is laid before them in all its unsavoury bitterness, their feigned friendliness vanishes and they come out openly with their disbelief and malice As if the dormant tuberclosis of which they were suffering is suddenly converted to typoid fever with its symptoms clearly visible. This provocation, agitating the mind so vehemently will be condemned only by an ignorant man but a discerning person will appreciate that it is indeed the first step towards turning him to the right path. As is the case in some physical diseases that so long as it remains latent it cannot be treated, but when its symptoms become evident suitable steps can be taken to cure it. Strong words were indeed used

(*Continued on page 23*)

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tory treatment is perjurer, a weak willed, mean fellow, given to fault finding and dividing people by back biting, forbidder from ways of virtue, an adulterer, extremely ill-mannered and a bastard, besides. Soon we will brand his snout (Snout signifies such customs and self pride which block one's way of accepting the truth.) 68 : 10-14, 17).

(O God Almighty, cut the snout of some of our people also who belie me). Now tell me Maulvi Sahib ; is any invective left out of this long list ? Walid Ibn Mughira was ready to placate and wanted in return a conciliatory treatment but veils covering his inner self were torn away. This incident has a lesson for disbelievers that they should not hope for compromise from the believers.

JESUS' TOMB

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The discovery of the tomb at Srinagar is an evidence showing that Jesus did not die on the cross. Several circumstances support this conclusion (1) Oral testimony, based on tradition of the people of Kashmere tells us that the tomb belongs to one who bore the name of Yus Asaf, who was known as a Nabi (prophet) and as Shahzada (prince), who came to Kashmere from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib. (2) The Tarikh Azami, an historical work written some two hundred years ago, says referring to this tomb on page 82: "The tomb is genrally known as that of a Prophet. He was a prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Kashmere. His name was Yus Asaf., (3) The Ikmal ud din an Arabic work, a thousand years old, says: "He (Yus-Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him" (4) Joseph Jacoba also states on the authority of a very old version of the story of Yus Asaf that (Joasaph) at last reached Kashmere and there died. (Barlaam and Josphat p. cv.)

There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Kashmere or India. (b) He is universally known as a Nabi or a prophet among the Muslims, and therefore he cannat be a Muslim saint; for no Muslim saint has been called Nabi after the Holy Prophet. The word Nabi occurs only in two languages, viz: Arabic and Hebrew and no Indian saint could be called a Nabi But the only Nabi in Arabia was the Holy Prophet Muhammad, peace and blessings of Allah be on him and therefore Yus Asaf can only be a Hebrew Prophet. (c) The time which tradition and history ascribe to YusAsaf is the time of the Prophet Jesus. (d) The name Yus is clearly the same as Yasha, the Hebrew original of the word Jesus. (e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus for the time of the two is the same. Moreover the life of no other Israelite prophet is attended with the mysterious circumstance with which the life of Jesus is attended. (f) Beside being called a Nabi Yus Asaf is called Shahzada or a prince, and this also identifies him with Jesus. (g) The Teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (h) Still more striking is the circumstance that Prophet Yus Asaf gives the name of Bushra (Hebrew and Arabic for Gospel) to the word he preached as in the following passages from the Ikmal-u-din: Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion. The identity in parables and in the name of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him

in great honour. Even a Church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Budha asserting that the word is a corruption of Budhistava, which was first changed into Josaphat and then Yus Asaf. But the mere possibility of corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Budha have been discovered elsewhere, which conclusively shows that Budha and Yus Asaf are two entirely different persons.

The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had set.led in the East in Afghanistan and Kashmere. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one; it is as old as the race itself. (2) In their physical features the Afghans and Kashmeries bear no resemblance to their neighbours, but their resemblance with the Jews is most striking. (3) In their dress, character and customs there is the same resemblance (4) Some proper names among the Afghans and the Kashmeries are clearly of Israelite origin, such as the name of certain tribes of Afghans and the names of certain places in Kashmere. (5) The name of certain towns in Afghanistan and Kashmere are the very names which their cities, etc; bore in their ancient home. For instance, the modern name Kabul, Punch, Zailda, Himis, Gilgit, Laddake, Leh, Saro, Suket may be compared with Kabul, Phoenicia, Zidou, or Sidon, Hams, Galgotha, Laddak, Lehi, Shur, and Succoth, of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect.

(Continued from page 21)

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by the prophets to give a jolt to mankind to rouse them from their slumber and to set them sailing on a course of vigorous enquiry in matters of Faith, even though their approach in the beginning may be antagonistic. The motive was to impel them towards forging a link with the truthfuls though hostile in nature, initially. Alluding to it God Almighty says in the Holy Quran

فی قلوبھم مرض فزادھم اللہ مرضا

i.e., in their hearts, was a disease, and Allah has increased their disease for them. (2 : 11). This jolting is intended to lead them towards a change of heart. I am certain that only such people will join Islam sincerely who have been severely shaken and consequently are engaged in its study seriously and are marching towards it steadily, though inimically at the start.

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LAJNA ACTIVITIES ABROAD

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Lajna Mauritius

Eight branches of this Lajna are actively busy. Its Central Lajna held its elections on 2nd March. Mrs. Aziza Jamal was re-elected.

Jalsa Siratunabi : Special convention to celebrate the birth of Prophet Muhammad (peace and blessings of Allah be upon him) was held on 13th of March at Darus Salam. Poems in praise of him were recited and sisters made enlightening speeches about his holy life. About one hundred and fifty members attended. A meeting of the office bearers of the Central Lajna was also held and a comprehensive programme was chalked out for the year ahead. Among other things it was decided that all the eight branches of Lajna in the country should hold annual conventions. Also that Talimul Quran class should also be introduced.

Mrs Shakoora Khuda Bakhsh and Mrs. Maimoona Aucklo visited hospitals and distributed biscuits and literature among the patients. Mrs. Rehana and Miss Hamida Khuda Bakhsh conducted weekly meetings of Nasirats and taught them prayers as well as embroidery and knitting.

Lajna Sweden. Lajna Sweden has two branches at Goteburg and Maulmoo. Mrs. Kanita, the President takes keen interest in promoting the religious knowledge of the members. Lessons in Hadis were given. The book "Wisdom of the Holy Prophet" by Ch. Muhammad Zafrullah Khan was read in the meetings. Lajna Sweden will publish its Yugoslavian translation. A committee was formed to make preliminary arrangements for holding the annual convention in summer.

Lajna England Mrs. Salam was re-elected as President, Lajna England. Lajna England and that of London have two separate Executive committees.

Lajna London. A meeting was held in December 1976, in which a report about the 84th Annual gathering at Rabwah was read, highlighting its salient features and points from the speeches of Hazrat Khalifatul Masih. A general meeting of Lajna London was also held in which Sahibzadi Amatul Qudoos and Hazrat Syeda Mehr Appa made instructive speechs on various issues. Regular meetings were held by Lajna Croydon, Greenford and Middlex. Musleh Mauood Day was celebrated by them on Feb. 20.

(Continued from page 13)

pagation of Islam, it was helping the people by providing them with Educational and Medical facilities.

His speech was followed by an address of the Commissioner for Education, read by the Chief Education Officer, Ministry of Education who expressed his happiness on the variety of subjects being offered in the school and promised that the Government would aid the school in due course

The chairman L G. C. Council, Nassarrawa also addressed the gathering and finally, His Highness the Chief of Umaisha thanked the Ahmadiyya Jamaat for establishing this school and all the audience for attending the Ceremony.

Immediately after the speeches, the new building was formally opened by the Chief Education Officer.